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إن الدين عند الله الإسلام

The Review of Religions

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Members of the Ahmadiyya Community of Kababir, a small village on the famous Mount Karmal in Haifa (Palestine). With the exception of one or two houses the whole village has become Ahmadi and evidently seems to be destined to become the centre from which the light of Ahmadiyyat will spread in the whole of Palestine. The gentleman sixth from the left in the third row from the top with a white turban is Maulvi Jalal Din Shams, the first Ahmadi missionary to Palestine and the one to his right is Maulvi Abul Ata Jullundari, his successor.

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The

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بسم الله الرحمن الرحيم

نحمده ونصلي على رسوله الكريم

In the name of Allah, the most Beneficent and the most Merciful
We praise Him and invoke His blessings upon
His exalted Prophet.

" A prophet came unto the world and the world accepted him not, but God shall accept him and establish his truth with mighty signs."

FACTORS WHICH CONTRIBUTE TOWARDS THE SUCCESS OF A NEW RELIGION

and

THEIR APPLICATION TO THE AHMADIYYA MOVEMENT

(BY HAZRAT MIRZA BASHIR-UD-DIN MAHMUD AHMAD,
Head of the Ahmadiyya Community, Qadian.)

The factors which commonly contribute towards the success of a religion are :—

First, *Vacuity.* If a community does not possess a religion with a complete code of laws and it is offered a religion with such a code, it may, as a matter of fact, oppose the new religion at first, but, finding it superior to their system, it is naturally inclined to accept that. When such a community continues to hear the teachings of such a religion and its ears become accustomed to it, the only cause which led it to oppose it is removed and it accepts it without any further delay. The whole community adopts the faith in a

body. Instances of this may be found in the case of those nations who had no complete code of religion of their own and to whom such a religion was presented. The success of a religion under such circumstances is due to the working of that natural law, in obedience to which air rushes in from all directions to fill a vacuum.

Secondly, *Revolt.* People sometimes get disgusted with a religion owing either to its involved doctrines, its unreasonable severity, the oppression of the priests, or its being a hindrance in the path of their temporal or intellectual advancement, and desire to exchange it for some other religion which would secure them against oppression and permit them to pursue the paths of progress unmolested and unhindered. At such a time a new religion has a great chance of being accepted, as was the case with Christianity and Buddhism.

Thirdly, *Echoing the Current Thoughts.* When new ideas and new ways become current among a people which are not sanctioned by the religion or towards which the priests of that religion take up an unsympathetic attitude, then, even though there is no oppression or persecution, the thought that they are acting against the dictates of their religion makes people uneasy. If at such a time the new ideas or new ways which the people have already adopted are presented to them in the garb of religion, that religion would meet with eager acceptance, for the people have already been looking for means of self-deception in order to still the voice of conscience.

Fourthly, *The Personality of the Founder.* Where the founder or originator of a religion already occupies a position of dominance in a community, he can employ the resources of the community for the propagation of the religion founded by him ; for instance, where he is the successor of a saint or the founder of a movement, or occupies some other position of command or authority over a community. A

religion formulated by such a man is accepted at once by the community of which he is the head, and he finds the means of propagation of his religion ready to hand, and he can use the organization and the traditions of the community in aid of his own purposes, and his task is thus rendered very easy. A similar advantage may be derived by a person who belongs to a family or tribe in whom are bound up the religious hopes of the people.

Fifthly, *Place.* A religion may derive considerable help from the fact that the place of its origin is, for some reason or other, a place of common resort, for instance, it may be the capital of a country, or a great market, or a religious centre, or a great harbour, or may possess some scientific, archeological, political, religious, social, intellectual or other similar attraction. Such a religion is at once brought to the notice of the public and acquires immediate publicity, which promotes its spread.

Sixthly, *Association.* Another factor which may contribute towards the spread of a religion is its being bound up with the political, financial or other needs of the people. Such a religion would also find a ready acceptance owing to such association.

Seventhly, *Licence.* A religion which does not insist upon conformity to spiritual injunctions or the reform of society, but emphasizes merely belief in a particular doctrine or allegiance to a particular individual and leaves its followers free in other matters to act as they please, would also be accepted readily by a certain class of people, as it affords them complete liberty of action.

Eighthly, *Stimulation of Fancy.* Some religions seek acceptance by stimulating people's fancy by means of the use of powerful drugs or the exercise of mesmeric powers, or by presenting to a dulled mind the delights of a fanciful paradise or the horrors of an imaginary hell, and thus acquire such a powerful hold over their followers that the

latter can never shake off the influence of such a religion, but, on the contrary, help in ensnaring others in its meshes.

A study of the life of Ahmad, the Promised Messiah, reveals the fact that he did not command any of the means mentioned as contributing towards the propagation of a religion, nor did he seek to provide himself with one. His advent took place at a time when everybody, with the exception of a few savage tribes dwelling in Africa or in some remote island, was connected with some organized religion, and if there were any persons who were not so connected their number was so small and they were so widely scattered that they could scarcely form a class or a community.

The second means, *viz.*, the revolt, was equally unavailable to him, for modern culture has acquired such a hold over the minds of men, that the priests and doctors of all religions, instead of combating its influence, are anxious to mould their respective religions into conformity with it, and are being carried helplessly, even willingly, along the current of modern thought. The followers of different religions have probably never felt so satisfied with the leaders of their respective religions as they do to-day, for they find their doctors and priests offer no, or at least a very weak, resistance to the fulfilment of their desires and leave them to follow unchecked the course of life which pleases them best. In some countries there is, no doubt, a feeling of dissatisfaction with the established religion, but the country in which the Promised Messiah was born and the people (*i.e.*, the Sunnis) whom he had first to address had no such feeling of dissatisfaction, owing to the absence of a regular priesthood, whose oppression is generally the cause of such dissatisfaction.

These two factors do not only advance the propagation of a false religion, they are also two of the causes which call for the revelation of a true religion. But the Promised

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Messiah appeared at a time when neither of these two factors, the taking advantage of which is in itself perfectly legitimate and proper, was available to him, and his task was thus rendered more difficult than that of the previous prophets, in as much as some of the means of which they could take advantage were non-existent in his time.

The third factor mentioned above, *viz*, the echoing of current ideas, is a device which is employed only by the exponents and advocates of a false religion, and its employment was not, therefore, permissible in the case of the Promised Messiah, who was a true prophet of God. On the contrary, he refuted, on the one hand, all ideas that were calculated to convert religion into a bundle of superstitions, and, on the other, combated all harmful tendencies born of new materialistic culture. It was no common task to bring men to believe in an Ever-Living God Whose attributes are being constantly manifested to the world to make them believe in miracles, to convince them of the existence of angels and of the acceptance of prayer, to demonstrate to them the possibility of verbal revelation, to explain to their satisfaction the Islamic teachings concerning the life after death, and to present to the world the rules of Islamic culture; but the Promised Messiah (on whom be peace) carried out this task with courage and perseverance and was not in any way influenced by the consideration that these ideas were unacceptable to the lovers of modern culture.

The fourth factor in the propagation of a religion is the commanding position occupied by its founder, and in this respect also the Promised Messiah possessed no special advantage. He did not belong to a family which possessed any religious influence. He was a member of a respectable but a lay family. He was not a Sayyad, that is to say, a descendant of the Holy Prophet (on whom be peace and the blessings of God) who are looked up to with respect by the Sunnis and are held in special veneration by the Shias,

both of whom believe that the Promised One or the Messenger of the Latter Days would appear from among the Sayyads. His success cannot, therefore, be attributed to his connection with a priestly family, or with a family on whom the religious hopes of the community were centred. He had not been educated in any centre of learning, so as to have derived any advantage from its intellecual traditions, nor was he the follower of any particular saint, or the leader of any religious or temporal community, or the *Khalifa* of any religious order, so that it cannot be said that he was accepted by any particular community owing to the authority or influence which he already possessed over them, and then employed the resources of that community for the propagation of his doctrines among other peoples.

The fifth factor is the favourable position of the centre of the movement. With regard to this it should be remembered that Qadian, where the Promised Messiah was born and lived and which is the centre of the Ahmadiyya Movement was neither the capital of a country or of a province, nor a commercial, industrial or religious centre, nor was it connected with any intellectual, political or social movement. It was a small village eleven miles distant from the nearest railway station,* and could not even boast of a metalled road. In this respect its position is not very much better to-day than it was in the early days of the Movement. It is situated in a province which is regarded as the most backward province of a backward country. Its distance from the sea forbids tourists to contemplate a visit even to the province in which it is situated.

The sixth factor, that is, the hope of deriving political, social or financial advantages from a religion, was also totally absent in the case of the Ahmadiyya Movement. The Promised Messiah kept strictly aloof from all political movements. His political doctrine consisted in this, that the people of each country must honestly co-operate with

* Qadian is now a railway station—*Ed.*

their respective Governments. How abhorrent this doctrine was to the sons of India who were looking with yearning eyes towards the eastern horizon to witness the rising of the glorious sun of India's freedom, may easily be conceived. I can confidently assert that thousands of persons who are convinced of the truth of the Ahmadiyya Movement hesitate to join it merely on account of its political creed.

The hope of deriving a financial advantage was equally non-existent, as this hope could be entertained only in the case of an old established movement. In the case of the Ahmadiyya Movement, on the contrary, a great deal of financial sacrifice is involved, as every member of the community who lives at a place were a regular association has been established, contributes from one-tenth to one-third of his income towards the funds of the Movement.

The seventh means of the propagation of a religion is licence, that is to say, to give its followers full freedom of action and to insist merely upon belief in a particular doctrine or allegiance to the founder of the religion. This means is employed only by false teachers and claimants. The Promised Messiah (on whom be peace), like all righteous men, required from every member of the community a true sacrifice, whether of desires, property or social customs and habits. He subjected all aspects of the lives of his followers to the dominion of religion, and was not content with an oral subscribing to belief in certain doctrines.

The eighth means, which is sometimes employed for the progagation of a religion, is the stimulation of the fancy, that is to say, the capturing of people's interest by the employment of false and improper means; for instance, the construction of a palace of delights and its presention to the followers of that religion as paradise, or stimulation of their fancies by the use of powerful drugs, or the encouragement of a belief in the possession by the founder or the head of

the community of great spiritual powers by means of the use of mesmeric or other influences. The Promised Messiah severely condemned all such practices and regarded them as derogatory to spiritual advancement, and described them as mere tricks which clever rogues practised on credulous people.

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The fact that in the entire absence of the above-mentioned factors in the case of Ahmad, the Promised Messiah, his cause met with a phenomenal success and that the prophecies which he published long before he was known outside the confines of his village were fulfilled in a wonderful manner, incontestably proves the divine origin of his mission.

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ORIGIN AND DEVELOPMENT OF THE DOGMA OF THE TRINITY—II.

The first of all the commandments is, Hear, O Israel,
The Lord our God is one Lord—(Mark 12 : 29).

"For 1900 years," says Hamilton McGregor, "the influence of St. Paul has been paramount in the Church, and the teaching of Christ has been unduly subordinated to the teaching of St. Paul." We fully agree with Hamilton McGregor and any person who knows anything about the Christian Faith will agree with him that nothing could be further from the mind and intention of Jesus than the dogmas and teachings that are now attributed to him. Jesus, as we proved, in our article published in the July number of the *Review of Religions* founded no religion. He brought no new dispensation. He gave no sacrament. He expressly and explicitly said: "Till heaven and earth pass, one jot or tittle shall in no wise pass from the Law, till all be fulfilled." He told his disciples and followers to do as the Scribes and the Pharisees asked them to do but not to practise what they themselves practised. It is one of the saddest tragedies in the whole history of religion that a teacher and a reformer was betrayed and deserted physically and spiritually by those who claimed to love and revere him most and professed to be his humble and devoted followers. Judas Ascariot sold his Master for a paltry sum of about Rs. 30 and Paul betrayed him by changing his simple faith out of all recognition and by founding in its place a religion which has not the remotest resemblance and kinship with the teaching given by Jesus. No better description could be given of the religion of Jesus in its primitive and pristine purity than that given by G. Santayana, Late Professor of Philosophy in Harvard

University in his famous book, *Winds of Doctrine.* He says :

> "The most primitive Christian Faith consisted in a conversion of the whole man—intellect, habits and affections—from the life of the world to a new mystical life, in answer to a moral summons and a prophecy about destiny. The moral summons was to renounce home, kindred, possessions, the respect of men, the hypocracies of the synagogue, and to devote oneself to a wandering and begging life, healing praying and preaching. And preaching what? Preaching the prophecy about destiny which justified that conversion and renunciation, preaching that the world, in its present constitution, was about to be destroyed on account of its wickedness, and that the ignorant, the poor and the down-trodden, if they trusted this prophecy, and turned their backs at once on all the world pursues, would be saved in the new deluge, and would form a new society, of a more or less supernatural kind, to be raised on the ruins of all present institutions.....such was Christian religion in its origin."

And this simple and beautiful faith was changed fully and completely by Paul who substituted in its place the foolish, abstruse, intricate and incomprehensible tenets and doctries of Atonement, the Trinity, Resurrection, etc. To Paul, therefore, goes the discredit of changing the teaching of his Master to such an extent as to practically lay the foundations of a new faith. In support of our contention which hardly now remains a contention but has been generally accepted and acknowledged as an established and proved fact we quote so great an authority on the Christian religion as Professor Harnack. He writes :

> "It was Paul who delivered the Christian religion from Judaism. It was Paul who definitely conceived the Gospel as the message of the redemption already effected and of salvation now present. He preached crucified and risen Christ. It was he who confidently regarded the Gospel as a new force abolishing the religion of the Law."

The view of Professor Harnack was later on supported and reinforced by such a well-known and widely respected

dignitary of the Anglican Church as Dr. Charles Gore, D.D. He says in his renowned book, *Belief in Christ*:

> As we shall see, it is St. Paul who first in the record of the Acts calls Jesus the Son of God: it is St. Paul who talks about justification by faith, as distinguished from works of the Law; it is St. Paul who talks about "the Church of God which he purchased with his own blood".

The writers of the article on "Paul" in *Encyclopaedia of Religion and Ethics* further support this now very widely held opinion. They say: –

> A school of writers by no means unappreciative of Paul, of whom W. Wrede may be taken as example, answer, that Paul so changed Christianity as to become its "second founder"—the founder of ecclesiastical Christianity as distinct from the Christianity of Jesus. They say "either Jesus or Paul; it cannot be both at once." They urge not only that Paulinism is involved in certain "mythological" conceptions, as to sin, redemption, and the pre-existent celestial person of the Redeemer; but also that apart from the Rabbinic and anti-Rabbinic element in Paul, his whole mystical attitude towards Christ, as the medium of redemption is alien to the sane teaching of Jesus as to God and man, and their true relations."

We do not think we need any more proofs to show that the present institutional Christianity owes its existence to Paul than to the humble but noble Prophet of Nazareth, who never dreamt, nor had any desire, of making himself pass for an incarnation of God or Son of God. But our argument will remain incomplete and inconclusive unless we know the character, the temperament and mental make-up of this man, Paul, his prejudices and predilections and know also how he came to grip the imaginations of his contemporaries to such a large extent as to virtually found a new and quite distinct religion from that of Jesus and thus leave his permanent, perhaps never to be obliterated, impress on the whole course of human history.

Nietzche describes him as "one of the most ambitious of men, whose superstition was only equalled by his cunning. A much-tortured, much to be pitied man, an

exceedingly unpleasant person both to himself and to others". Renan does not disguise his repugnance for the ugly "little Jew" whose character he can neither understand nor admire. In spite of what Renan and Nietzche might say about him there is no gainsaying the fact that Paul possessed a vigorous mind and a persistent, dominant and domineering personality. "He overshadowed," says Hamilton McGregor, "all other teachers in his own day and he has overshadowed all other (Christian) teachers since." Judged by the standards of the time in which he lived he was very well-educated. Being a resident of Tarsus, then a seat of Greek learning he was fully conversant with the prevailing trend of the Greek religious thought. He had for years sat at the feet of the famous Jewish divine, Gamaliel, at Jerusalem and had become steeped in the Pharisaic doctrines which formed the frame-work in which his earlier Christian beliefs were set. It was due to his strong personality, his indomitable will, his unbounded mental energy and his great powers of endurance, coupled with his deep and sound learning that he succeeded in worsting Peter, James and others, in his disputes and controversies with them in spite of the fact that they were Jesus' chosen disciples, whom he had promised thrones in the kingdom of heaven and had invested with the authority to proclaim and preach his message at a time when Paul was yet an inveterate enemy of Jesus and his followers. According to Dean Inge Paul suffered from epilepsy and was liable to mystical trances.

While considering the part Paul played in preparing the way for the full doctrine of the Incarnation it is necessary first to note that he never saw Jesus on earth, cared nothing for the details of his life and words, immediately on his conversion went into retirement for three years, never saw one of the Apostles till the end of these three years, when he saw Peter and James, and never met the rest till half a generation after. His conceptions of the Master were the results of his own reflections,

unaided and unhampered by any knowledge of the actual Jesus of the Galilean fields or the beach about Gennessarth. The second point to be borne in mind is that his conversion —whatever its actual circumstances and nature—was a sudden revolution changing from the sternest persecutor to the most enthusiastic preacher of the Christ, and that all his reflections were coloured by the ecstasy of his new sense of peace and enlargement and reconciliation with God. He was, no doubt, a man with a powerful intellectual life ; but much more he was a man of passionate religious emotion—a man apt to be carried away in ecstatic visions, rapt exaltations, whether in the body or out of the body he himself could not tell. Now such a temperament arms a preacher with burning words, equips a missionary with splendid and indomitable zeal but rather militates against that calm, dry light of reason in which deep problems of philosophy must be thought out. Paul flung himself again and again into doctrinal dissertations. But they were simply so many attempts to express in intellectual form what were in reality the fervent experiences of his own personal emotions—and such experiences are not easily drilled into intellectual consistency. It would therefore be folly to expect—what, however, the whole of orthodox Christiandom has expected—to find in him the materials for a sound and self-consistent doctrine of the nature and person of Jesus Christ. (R. A. Armstrong.)

It was not, therefore, strange that a man of such strong emotions as Paul evidently was, should be carried away by ecstacies of uncontrolled love when he, as is generally believed, saw Jesus in a vision on his way to Damascus. Jesus is reported in the vision to have said to Paul, " Saul, Saul, why persecutest thou me ". Though the seeds of the beliefs and dogmas of which he subsequently became the founder and foremost exponent were already present in his mind which afterwards grew and developed into a big tree yet we are convinced that this ' vision ' set his mind thinking whether Jesus was not

higher and greater than ordinary human beings. The fact that immediately after he saw this 'vision' he retired to some caves in Arabia and there remained engrossed in his thoughts for more than three years and that when he came out of his seclusion his mind was made up as to the divine position of Jesus lends more than ordinary support to our view. He was a deadly enemy of the Christians and of all that Jesus stood for before he started for Damascus. On his way to Damascus he sees Jesus in a vision. Immediately after the vision he retires to Arabia, and remains buried in meditation and introspection for about three years, during which interval he does not see any disciple of Jesus, and when he comes out of his retirement he finds himself a sincere Christian and a passionate devotee of his Master. All these facts and circumstances put together prove beyond the shadow of a doubt that his 'vision' had wrought the great change in his mind which was responsible, in after years, for the foolish and blasphemous beliefs that he was successful in inflicting upon Christianity whose yoke it has never been able to shake off. We are not alone in maintaining this view. Allan Menzies and William Edie, joint writers of the article on "Paul" in *Encyclopaedia of Religion and Ethics* hold the same opinion. They write :—

> "Some great scholars have constructed out of this vision of Paul the whole of his beliefs as set before us in the great Epistles. Here it will be sufficient, briefly to indicate the beliefs which his vision at once fixed for him, whatever additions might be made to them afterwards. He saw Christ as a Divine Being, radiant, all-powerful, with full knowledge of the secrets of the heart, not merely as a Jewish Messiah. This implied that God had raised Him from the dead, so that the Cross was no longer a stumbling-block since God had taken the part of the Crucified One and exalted Him beyond the reach of death and accident to dwell with Himself and share His power and glory. He was therefere a Being who concerned not only the Jews as their Messiah, but all men ; He was a deity. He was the Son of God, and all could be called to know and worship Him. And His crucifixion was not only an incident of His past career ; but an attribute of His person for ever ; He was always and for all men Christ crucified and Christ raised from the dead. And Christ, thus conceived, was singularly fitted to be an object of faith to the Gentiles."

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Thus we see that Paul's 'vision' gave a very strong stimulus to those ideas that had lain dormant and in an undeveloped and crude form in his mind. The 'vision' became the immediate, perhaps, the principal cause of those ideas taking a definite and concrete shape. But it was, by no means, *the only* cause. The 'vision' was no extra-ordinary spiritual phenomenon Jesus' other disciples were not quite strangers to such visions. The followers of the Prophets of God throughout the ages have been seeing in visions the objects of their affection and veneration sur-rounded by a halo of radiance and even in the form of the Divine Being, sitting on the throne of His Power and Majesty and commanding the forces of nature. There was nothing in the words "Saul, Saul, why persecutest thou me," to create a complete metamorphosis about the position of Jesus in the mind of Paul so as to raise him from an ordinary human being to the pedestal of the Divine Being. Unless the germs and nucleus of beliefs which seemed to have taken a definite form after the 'vision' had not already been in Paul's mind, the mere fact that he saw Jesus in a vision who admonished him for persecuting him could not have engendered the marvellous change in him as the 'vision' ostensibly did. There were other extraneous factors, which perhaps as much, if not more, contributed to the moulding of Paul's mind in the way in which it subsequently became moulded, as did the 'vision' on the way to Damascus. Those factors were his Jewish training and out-look, the chaotic intelletual and religious state of the countries round the Mediterranean in the first century of the Christian era, the spread of mystery cults and strange pagan ideas in those countries, Paul's receptiveness to those ideas and his long and extensive travels. On them we shall dwell at length in the next issue of our journal.

HUMANITY'S GREATEST BENEFACTOR—MUHAMMAD—II

[Under this heading we propose to deal at some length with the Holy Prophet's benevolent and kind acts, his sanctity and his sacrifices. The present article deals with his sacrifices.—*Ed.*]

(Continued from the previous issue)

About the Prophet's sacrifice of the feelings of his friends we cite an incident which happened with Abu Bakr, his closest friend and sincerest companion and according to some western writers "the conscience of Islam". Abu Bakr was, one day, talking with a Jew who in the course of the talk said that Moses was a greater prophet than the Holy Prophet. This enraged Abu Bakr and he demeaned himself towards the Jew in a manner which was far from promoting amity and goodwill between the two communities. When the Holy Prophet came to hear of the incident he remonstrated with Abu Bakr and told him that he had no right to behave towards the Jew in that manner.

The Prophet's sacrifice of the feelings of his friends

This remonstrance of the Prophet with Abu Bakr may, on the face of it, appear to be of no great consequence and it really seemed to possess no great significance. But those who are shrewd judges of men and circumstances and who are endowed with more than an ordinary measure of wisdom and sagacity quite realize how very necessary it is for a monarch who is surrounded by enemies on all sides to respect the feelings and susceptibilities, even the freaks and caprices of his friends and associates. But the Holy Prophet (peace and the blessings of God be upon him) was not the man to pay any heed to such susceptibilities and he never hesitated to reprimand his friends when their conduct towards other people called for it.

A well-known incident connected with the Truce of Hudebia sheds more light on this aspect of the Prophet's most beautiful character.

One of the terms of the Truce was that if a person from among the Meccans should fly to Medina and become Muslim he would at once be returned to Mecca but if any Muslim should renounce Islam and prefer to go over to the Meccans, the same would not be sent back. The Truce was yet in the process of being turned into black and white when Abu Baseer who had accepted Islam in Mecca managed to escape to the Holy Prophet (peace and the blessings of God be upon him). His whole body was full of wounds and bruises that his relatives had inflicted on him for preferring Islam to the worship of sticks and stones. The Muslims were naturally filled with horror at seeing a brother Muslim subjected to such atrocious treatment and a wave of sympathy with the injured man went over the whole Muslim army. But the Meccans came to regard the escape of Abu Baseer and his remaining with the Muslim army as a national insult. They insisted that he should be returned to them in keeping with the terms of the Truce. The Muslims were equally bent upon keeping Abu Baseer with them. They contended that because the Truce had not been signed and therefore had not yet come into actual operation, the Meccans could not, with justice and equity, claim the return of Abu Baseer to Mecca. But as the Holy Prophet had already given out his decision that any one who would come from Mecca would be returned to it, he completely ignored the highly strung feelings of his followers and friends and remained steadfastly loyal to the letter and spirit of the Truce which though not actually but tentatively had been signed and had come into operation.

His sacrifice of his property and possessions

The Prophet's sacrifice of his possessions and belongings needs mentioning no particular instance. Any person who knows anything about the Holy Prophet knows as well that since the time he came to possess money he continued to spend it in the way of God. The first property that came

into his hands was the one given to him by his first wife, Khadija, and he lost no time in distributing it among the poor. In Medina he was the virtual ruler of a powerful state but he never benefited by the amenities and comforts that fall to the lot of kings and monarchs. He lived a very simple and frugal life and always looked after the needs and wants of the poor and spent, with an open hand and a generous heart, what he possessed in satisfying those wants so much so that very often he had himself to go without food and seldom in his whole life he ate his fill. The *Ansar* of Medina who rightly considered themselves as his hosts, seeing that the Prophet never kept anything with him and what came in his hands he spent in the way of the Lord, made arrangements to send him his meals as a gift. But the Prophet was not to be so easily deflected from his course and he generally distributed the food thus received among those of his destitute companions who lived in his mosque or fed his guests with it. On the day the Prophet died there was no property or food to be found in his house. And his well-known saying ما تركناه صدقة (what we leave behind is charity) does not mean that the Prophet had actually left behind him any property and had called it as صدقة (things to be spent on charitable purposes) but that he had left no property belonging to him personally, and what was in his house belonged to charitable institutions and hence was public property and would go to State Treasury and not to his relatives. The construction that is in some quarters put on this saying of the Prophet to the effect that he had ordered that after his death his whole property should go to *Bait-ul-Mal* is evidently incorrect beacuse it conflicts with his other injunction by which he has positively forbidden the dedication of a person's whole property to *Bait-ul-Mal* or to any charitable institution after his death. In short, from whatever angle you perceive the Prephet's life, you would find it an inimitable example of a person's full and complete sacrifice of his belongings and possessions.

The Prophet's Sacrifice of his honour.

The sacrifice of one's honour is indeed the greatest of all sacrifices and the hardest to bear. There are very few people who would dare undergo this sort of sacrifice. But the Prophet's life is replete with instances of even such a hard and difficult sacrifice. The Truce of Hudebia is a case in point. When the terms of the Truce were going to be written down the Holy Prophet (peace and the blessings of God be upon him) instructed his scribe to write that the Truce "is between the Quresh of Mecca and Muhmmad the Messenger of God". The Prophet had appointed Ali as his amanuensis to write down the terms of the Truce. The Meccans objected to the words, "Messenger of God" and demanded that they should be obliterated since they did not recognize him (the Prophet) as the Messenger of God. The Holy Prophet asked Ali to delete the words objected to. Ali respectfully replied that it was not possible for him to remove those words after he had once written them. The Holy Prophet took the paper from Ali's hands and himself erased the words to which the Meccans had taken exception.

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There are very few people who in the interest of peace would behave in such a selfless way as the Holy Prophet did at the occasion. At the time of the signing of the Truce his position was that of a victorious general who could easily have dictated his own terms and whose army, in view of the outrageous treatment to which their brothers-in-faith had been subjected, was getting very impatient to fight. The Meccans were then in a hopeless condition. They had no army ready to successfully fight the Muslims and their allies were too far away to come to their help. The Prophet could easily and very effectively correct their disrepectful attitude towards him. But he was anxious lest the sanctity of the place (Mecca) which was intended by God to be a haven of safety and meeting place for all the nations of the world and to be the centre of their spiritual and moral regeneration for all time to come might be violated. For the sake of the sanctity

of that sacred place he silently put up with the disrespectful attitude of the Quresh.

Another and perhaps greater and more conspicuous example of this kind of sacrifice on the part of the Holy Prophet may be found in the treatment that was meted out to the slaves by all the Arabs in general and the Quresh of Mecca in particular in the Prophet's time. The condition of the slaves was then degraded in the extreme. They possessed no position or status whatever in Meccan society. The Prophet's family was one of the most respected of all Qureshite houses. Even those houses which considered themselves second to none in the country regarded it a great honour if the hand of their girls were accepted by the members of the Prophet's family. The Prophet gave the scion of such a respected and distinguished house in marriage to a freed slave. He got his own cousin, Zainab, married to Zaid, an emancipated slave. This act involved, indeed, a very great sacrifice by the Prophet of his own honour and the honour of the most honoured of all Qureshite houses. This is how he showed by his own practical example that all men were equal in the eyes of God—their superiority was due not to any invidious distinction of their caste, colour, pedigree or profession but was due to their righteousness and the purity of their life—and was successful in levelling to the ground all false and foolish notions of supposed or assumed superior status.

The following incident illustrates still more beautifully and graphically this child-like trait of the Prophet's most beautiful character. One day a Jew to whom he owed a certain amount of money came to demand its payment and behaved towards the Prophet in a most rude and unmannerly way. Though the time limit appointed for the payment of the debt had not expired, yet the Prophet took no notice of his objectionable behaviour and even apologized to the Jew for not having been able to pay off his earlier debt and at once borrowing money from one of his companions fulfilled his debtor's demand. The rude and rough manner in which the Jew accosted the Holy Prophet

naturally excited the fury of his companions, some of whom were actually about to twist his ears to make him realize as to whom he was addressing in that extremely foolish manner. The Prophet sensed their intentions and forbade them to do him any harm. He was in debt to the Jew, he said, and the latter had every right to demand his money from him.

At the time when this incident occurred the Holy Prophet had become the acknowledged ruler of Medina and of the country surrounding it. In such an exalted position it was indeed a great sacrifice of his self-respect which did not fail to affect the Jew who later on became a Muslim.

The fourth instance which can be cited in this connection is, that he placed the members of his family under individuals who were far inferior to them as regards their family connections. Zaid bin Harisa, an emancipated slave was put in command of an army in which Ja'afer, Ali's brother, served as a common soldier.

Moreover, his two daughters were married to Abu Lahb's two sons. He threatened the Prophet with the divorce of both of them if he did not cease to preach against their idols. The Prophet as was expected, paid no heed to his threats, and the result was that his daughters were divorced by Abu Lahb's sons.

In Mecca filth was thrown at him. He was spat at, and slapped in the face and was dragged with a rope tied to his neck. In short, all manner of insults and indignities were heaped upon him. But he bore all this with a resignation that was born of an invincible faith in God so that the name of his Lord and Creator might be exalted. He was looked upon by his people as truthful and trustworthy. But when he was entrusted with the noble mission of the moral rejuvenation and spiritual regeneration of mankind he was abused by the same people as a fabricator, an impostor, a liar, a time-server, a position-hunter. He lost all honour with his people. They dislodged him from their hearts. He who was regarded as a model and paragon of piety, purity and righteousness began to be looked down upon

as mischief incarnate and the embodiment of all that is evil in man. The respect and honour in which he was generally held became changed into wide-spread and deep-seated hatred and contumely. But the Prophet put up with all this joyfully so that good and righteousness may be established in the world and ignorance and superstition be exterminated from it.

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Sacrifice of his Strongest-sentiment

One of the strongest of human sentiments is one's love for one's native city. People in every country and in every period of history have willingly given their lives in the service of their motherlands. The Prophet's heart, too, was strongly swayed by this sentiment. He too loved his native town and did not like to leave it. But he gave it up for the sake of God. His very strong attachment to Mecca, his place of birth, the cradle of his beloved faith and the centre of all his activities, can be guaged from the fact that when he found that he was about to leave it for ever he was deeply grieved. Addressing it he said in a most grievous and pathetic tone : "O Mecca, thou art as dear to me as my life, but thy inhabitants do not leave me in peace and do not allow me to reside in thee any longer." He was forcibly ejected from Mecca and this leaving of it may be called a compulsory or enforced sacrifice. But later on in life he set an example of the sacrifice of his love for his native town to which there will hardly be found any parallel.

Eight years after he was expelled from Mecca he returned ; this time in a new role and a new capacity. He was now in command of a powerful army of ten thousand warriors. The Quresh could offer no resistence. Mecca fell. The same town from which he had to flee eight years ago, in the dead of night, accompanied by only a single companion, with a heart full of sorrow and grief, now lay prostrate at his feet. He entered it as a victorious general. Those who had expelled him had either been killed or had submitted to him and Mecca was yearning to receive him back into her lap like a mother separated for long from her dear child. But though he loved Mecca intensely and

though the House of God was situated in it but for the sake of Islam and in order to respect the susceptibilities of the people who had given him asylum in his hour of distress he did not stay in it and went back to Medina. Thus for the second time he underwent the sacrifice of his love for the place where he had spent the best part of his life and to which were bound up many happy memories of a life lived for the sake of God and humanity.

The Prophet's selflessness

The Prophet had to bear all manner of hardships and privations throughout his life. He was subjected to the severest persecution for thirteen long years by the Quresh in Mecca. In Medina the Jews and the Hypocrites did not leave him in peace. He worked day and night teaching, training and educating his followers. That was not all. His nights were devoted to the worship of God. This is how he sacrificed his comfort for the sake of others. His dress was simple, even coarse and so was his food. When his wives demanded money from him they were bluntly told that not only that he would not give them anything then but that never till his death they should expect any amenities of life from him. Could more evidences be required to show that the Prophet had completely sacrificed his personal comfort and conveniences ?

That he was always prepared to sacrifice his nearest relatives if the interests of the cause which was so dear to his heart demanded it is evident from the following incident. A woman of a respectable family was found to have committed theft. She was recommended to the mercy of the Prophet. He was greatly indignant over this uncalled-for and misplaced recommendation and added that for the establishment of justice he would pay no heed to the social status or the family connections of the offender and that even if his own daughter, Fatima, were found to be guilty of any moral offence even she would have to submit to the penalty prescribed by the law. This incident reveals only the real state of his mind in this respect. But practical instances are not wanting to show that he never

hesitated to sacrifice the interests, nor even the safety and lives of his relatives when the exigencies of the occasion demanded it. In spite of the fact that his followers were ever ready to shed their blood at the place where his sweat fell, he used to send his nearest relatives to places of danger. Ali and Hamza were always posted in the front lines of the battle. This led to the death of not a few of his relations in the various expeditions. Hamza was killed in the battle of *Ohad* and Ja'afar in the expedition of *Mauta*. The former was his uncle, the latter his cousin.

Sacrifice of Life

The sacrifice of one's life is indeed a great sacrifice and has even wrongly come to be considered the only form of sacrifice. The Holy Prophet always presented himself for this form of sacrifice. For the diffusion and establishment of Truth he bore all manner of hardships and sufferings and exposed himself to all kinds of dangers and risks. In Mecca he was subjected to the bitterest of persecutions and a price was even laid on his head. But no persecution, no danger, no threat could intimidate him into giving up his cause. He was totally oblivious of what risks he exposed himself to on that account. He attached no value to life in the discharge of his sacred mission. Death had lost all fear for him. He would approach the bitterest of his enemies regardless of the danger in which he thus put himself. Once he went to Taif alone. The town was under the influence of his most inveterate enemies. The result was that he had hardly begun to preach when dogs and the ruffians of the town were set upon him. They threw stones at him and the dogs bit him. He fled from the place but was pursued with a relentless fury for miles. He bled profusely from the wounds he received at their hands and when on account of the loss of blood and the excruciating pain of the wounds he fell down, they made him stand and beat him again.

The battle of *Honain* is another example of the Holy Prophet's total disregard for his life and the safety of his person.

In this battle the Muslim army comprised a goodly number of fighters who had not yet accepted Islam but owing to the fall of Mecca had made common cause with the Muslims from a consideration of expediency. They could not withstand the sudden onslaught of the archers of the Hawazin tribe. They fled and caused such a consternation in the Muslim army by their flight, that the latter too took fright and ran away. The Holy Prophet was left with only 12 companions about him to fight against an army of 4,000 strong. The arrows of the enemy were falling so thick and fast that to keep standing in front of them was courting sure destruction. Those who were left with the Prophet tried their utmost to persuade him to leave the field of battle and holding the reins of his horse Abu Bakr and Abbas entreated and beseeched him not to risk his life by thus exposing himself to the enemy's attack. But the Holy Prophet told them to leave off the reins of his horse and advancing towards the enemy's lines he shouted at the top of his voice, أنا النبى لا كذب انا ابن عبدالمطلب "I am the Prophet of God: there is no doubt about it: I am the son of the famous Abdul Muttalib."

In the battle of *Ohad* the Prophet had become exposed to the attack of a famous fighter. Because the latter was an experienced soldier and a seasoned general, some Muslims, in order to parry his blows, tried to intervene between him and the Prophet. "Leave his way clear", said the Prophet, "I am the object of his attack and I alone will meet it."

In Medina secret plots were hatched to take his life. This was in addition to the open attacks of his enemies to which he was perpetually exposed.

A man, for instance, was secretly deputed by the Meccans to Medina to murder him. The plot was frustrated. The culprit could not succeed in his object and was arrested.

The Jews were always on the look-out to kill him. One day he was invited to a Jewish house. It was planned beforehand to murder him by throwing a very heavy stone at him from the top of a house. He came to know of their design and left the place in haste.

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A Jewish woman, once, invited him to dinner and poisoned his food. He had only taken one mouthful when he was divinely informed of the wicked machination of the crafty Jewish woman. On his return from the expedition of *Tabuk* a few hypocrites concealed themselves in a sheltered place on his way to Medina and sought to murder him in the darkness of the night but God informed him of their designs. They were arrested but subsequently let off with a generosity which was only one of the many distinctive traits of our noble Prophet's character.

He remained always exposed to the open and secret attacks and plots of his enemies. Every day during the 23 years of his Ministery attempts were made at his life. His only fault was that he preached the Oneness of God, and exhorted people to shun evil ways and practices and lead clean and healthy lives. He preached the truth at the constant risk of his life and was quite successful in establishing righteousness, piety and purity among a morally and spiritually depraved people. It is indeed surprising that those few individuals who haply get opportunities in life to give up their lives for a cause which they believe to be sacred are considered to have made a wonderful sacrifice but the sacrifices of one who daily presented himself for death in the service of truth but whom God kept safe in fulfilment of His own infallible purpose, are acknowledged very haltingly. Real sacrifice in fact, consists in a person's offering himself for death. But whether he actually loses his life or not as a result of his noble act of sacrifice does not make much difference. If a person offers himself for death, even for the most painful sort of death, but it so happens that he does not actually lose his life, this fact cannot in the least detract from the very high standard of his sacrifice. This is exactly what happened with the Holy Prophet (peace and the blessings of God be upon him).

Sacrifice of the interests of his posterity

For the spiritual progress and moral advancement of the world, the Holy Prophet made the sacrifice not only of his own comforts and conveniences and even of his self and life but

sacrificed also the interests of his descendants and progeny as well. And this kind of sacrifice is without doubt one of the greatest and noblest of all kinds of sacrifices. People make great sacrifices in the hope that their sacrifices would be of some use to their posterity. So a sacrifice which involves the surrender of the interests of a person's descendants is evidently of a higher order than the sacrifice of even one's own life. The Holy Prophet set a noble example of this kind of sacrifice also. He prohibited his descendants from, in any way, benefiting themselves from charitable funds. A person of the Prophet's exceptional foresight and acumen could not be unaware of the changes and vicissitudes of time. He knew that his descendants would also sometimes need financial aid from other Muslims. But he expressly and positively forbade that charity should in any shape or form be given to his posterity. Thus he deliberately closed upon his descendants the one way that was open for the improvement and amelioration of the lot of the poor among them. There can possibly be given no reason or explanation for this prohibition than the Prophet's solicitude for the weal and welfare of the poor among his followers whose needs and wants would, in all probability, have been ignored in favour of the fulfilment of the wants of his descendants, if he had not completely disallowed all financial help from charitable funds to the poor among his own progeny. This is how he preferred the requirements and wants of the general Muslims to the needs and necessities of his own descendants.

In short, the Prophet's sacrifices were manifold and numerous. They were incomparable and unparalleled. He was born of poor parents and in spite of the fact that he rose to be a powerful monarch and the actual ruler of the destinies of a whole nation he lived as a poor man and when he died he left his power and authority and everything that was in his house at the time of his death in the hands of people who were not his kith and kin. Muhammad's whole life was spent in the service of humanity. He was sacrifice embodied. God's choicest blessings be upon him !

TWO SLAVE-LEADERS OF ISLAM – BILAL AND ZAID

In a series of articles which have appeared in as many as nine issues of the *Review of Religons* we have exhaustively dealt with the question of slavery from the Islamic standpoint. It has been clearly proved in the articles we devoted to the discussion of this difficult and very vital subject that of all religious systems Islam alone took practical and effective steps to ameliorate the highly degraded condition of the existing slaves, to raise their social status and finally to abolish this obnoxious institution for all times. Particular care was taken to deal with all aspects of this question and to answer all the charges that the Christian missionaries have quite unjustly levelled against Islam and our Holy Prophet in this connection. We think this subject has so fully and completely been discussed that we need not have referred to it again. But we have preferred to give the salient features of the lives of two prominent slaves of early Islam to demonstrate our contention that the Holy Prophet Muhammad (Peace and God's blessings be upon him) was the greatest champion of the cause of the slaves and that the directions and instructions he laid down in regard to the treatment that the Muslims were desired to extend to those of their unfortunate brethren who had happened to lose their freedom of will and action were caluclated to obliterate all distinctions of masters and slaves. God has created all men free and Islam was the first religion to recognize the inviolability of this most sacred heritage of humanity. We give below a brief sketch of the lives of Bilal and Zaid, both freed slaves, to show to what heights of spiritual, social and intellectual eminence Islam had raised the slave community.

Bilal was a Negro slave. He was born at Mecca. The fact that he was one of those very few individuals who responded to the call of Truth in the very early days when the Prophet was quite helpless and his cause seemed to be hopeless shows,

beyond all possibility of doubt, that the slaves looked upon the Prophet as their greatest friend and helper, the sincerest advocate and protagonist of their cause. Bilal was subjected by the Meccans to persecution and privations that beggar description. He was plainly told that the course he had adopted would lead to his destruction and that he would have to choose between death and recantation. Being a slave he was quite helplesss and there seemed to be no end to the persecution he had to endure. And yet Bilal the Ethiopean was not the man who could by any means be turned away from Islam and the Prophet. Deliberately and after mature thinking he had taken the step that he had taken. The storm of persecution passed. Better days came for the Muslims. Islam became powerful. The same black Negro slave became one of the most respected leaders of Islam. Omar, the mightiest monarch of his time used to stand up to show his respect to him whenever Bilal happened to visit him. He often called him the "Chief of the Muslims". He was the trusted personal companion of the Prophet and was in charge of the management of his household. After the death of his beloved Master, Bilal requested Abu Bakr, who was not then only the Head of the Muslim community but also his benefactor (Hazrat Abu Bakr had bought Bilal from Omayya and emancipated him) to allow him to go and fight in the way of God in Iraq or Syria. The answer that this request of Bilal elicited from the Khalifa was very pathetic. "Bilal", said Abu Bakr, "I beg you in the name of God and the right I have over you not to leave me in my old age." Such were the relations that existed between the Head of the Muslim State and a Negro freed slave. On the death of Abu Bakr, Omar repeated to him the request of his predecessor. But Bilal refused to be deprived any longer of the reward of fighting for the cause of Truth and Righteousness. His memory is held in very high esteem by Muslims in all countries. He lies buried in the Muslim grave-yard at Damascus. By his side are enjoying their eternal sleep some of the most respected of the Prophet's companions and wives, Abu Obaida, Dihay-i-kalbi, Saad bin Waqqas, Umm-i-Habiba and

Umm-i-Salma. But his tomb attracts more pilgrims than are attracted by any other tomb in Damascus. The love and affection which the Muslims bear towards him is only a reflection of the attachment which the Holy Prophet had for his loyal and devoted servant and of the respect and esteem in which he was held by his companions. The abiding place that Bilal has secured in the hearts of the Muslims all the world over is an eloquent testimony to the inestimable service that Islam rendered to the cause of slaves in raising them from the lowest depths of degradation to the highest pinnacles of social eminence.

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Another freed slave was Zaid of eternal fame. He was given to the possession of the Holy Prophet by his wife, Khadija, long before the Prophet was entrusted with his great and noble mission. The Prophet at once freed him. Though he was given his freedom without, however, any request or desire on his part, Zaid remained attached to the Prophet with a devotion at once unprecedented and unparalleled. Never had any slave carried out the behests and commands of his master so completely, joyfully and faithfully as did Zaid obey the Holy Prophet and no father has ever been so loving and kind to his son as was the Prophet to Zaid. The Prophet's affection and kindness to Zaid were repaid by a pure, unmixed and unsullied fidelity and love by the latter. Even the imploring entreaties of a beseeching father and uncle could not persuade him to leave the Prophet. "Nothing in the world can separate me from the Prophet," Zaid told his father and uncle, when they came to take him home with them, "he is all in all to me in the world".

He was always looked upon and treated as a member of his family by the Prophet who loved him so much that he came to be known and called as "Zaid, son of Muhammad". The Prophet had him first married to Umm-i-Aiman whom he (the Holy Prophet) respected very much as she was his foster-mother and then to Zainab who was his cousion. Zaid, according to some traditionists, was the first man to believe in the Prophet. When Hamza, Prophet's very dear uncle, became Muslim he was linked

into a chain of brotherhood with Zaid. Ayesha says that Zaid was never sent in any expedition, over which he was not put in command and he was never left behind by the Prophet in any expedition when he was not made the chief of the Muslims remainig behind and his representative and successor in Medina. He was entrusted with the supreme command by the Prophet in nine battles. Zaid sealed his devotion to his noble and beloved Master with the blood of his life at the battlefield of *Mauta*. Ayesha thinks that if Zaid had been living at the time of the Prophet's demise, the latter would have nominated him as his successor. From the manner in which the Prophet treated Zaid it does not seem a very remote probability that Zaid would have been selected by the Prophet as his successor and the Head of the Muslim State after his death. From the very degraded position of a slave to the possibility of being nominated as the successor of the Greatest of God's prophets and the Noblest son of Man is indeed a marvellous change and this change in the position of the slaves was effected by a religion which has quite mercilessly been dubbed as the system responsible for the perpetuation of the institution of slavery in the world. Could blind prejudice go further?

SOME SALIENT FEATURES OF THE ISLAMIC CONSTITUTION

By Ch. Nazir Ahmad Bajwa, M. A.

In western politics Church and State have from the outest presented a problem, difficult of solution. If we go back to the primeval ages, we find religion as little more than a feeling of awe and reverence clinging to the principal events of life. Human society is scattered and tribe is the nucleus. Each tribe has a priest-king, who presides at the festivals and leads the people in predatory raids. When Christianity comes, it completely does away with the religio-political society. Church and State become the two sheaths of the same sword. The inevitable happens. Papacy claims to itself an authority directly descended from God and far superior to that of the State. The latter defies the preposterous claims of the rival power and is utterly reluctant to allot to the Chuch a position otherwise than subordinate in the organization of State. The struggle which ensues is long drawn-out. The State after many reverses of fortune emerges out victorious. Its adversary while still smarting under the mortification of defeat, is struck with another blow, which shatters its cohesion and breaks its solidarity.

What heppens in succeeding centuries is a dark period of intolerance abounding in barbarous persecutions. In every country an attempt is made to nationalize the Church and to coerce those who dissent from the official form of religious practice into giving up their creeds. Fortunately the multiplicity of religious sects prevents the complete identification of Church and State, and the parties that are bent upon coercive uniformity are partially baulked in their designs.

The impossibility of a course which employs all the various compulsive powers at the disposal of the State for making one particular creed the universal faith within the four walls of a country and the failure of a European society to provide for an alternative leads to the relaxation of religious hold over the people. Church recedes into the background and assumes the position of a private association.

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Then while in Europe the history of Middle Ages is distracted by conflicts between Church and State owing to their false pretensions and experiments, one after the other has been tried only to bring more trouble. Islam has presented a law, which not only makes unnecessary and futile bickerings between the two powers impossible, but places them in a position to work harmoniously in constructive co-operation. Herein lies its claim to superiority. Religion and politics in Islam are inextricably interwoven with each other. They are not embodied in two organs but are placed in the same person. The Caliph is the supreme religious as well as political head. He wields political authority by virtue of his religious power, so that even within him there is no possibility of the double authority, he exercises, ever coming into clash.

The constitution which fixes the structure of the Islamic State is both rigid and flexible. The broad outlines are set by God, which neither the Caliph nor the people can set aside or override. The office of Caliphate is always to be elective. A man once appointed to that office cannot be removed unless he sets divine law at defiance. The matters of detail are left untouched, so that they may be developed according to the exigencies of the times. There is no fixed rule regulating the method of election or nomination of the members of the Consultative Council and the appointment of ministers. Again it is not stated whether the Islamic State will be unitary or federal. It will be what

the circumstances demand, consistent with the rigid elements that are described in the Holy Book.

The fact that the Caliph, who is invested with the highest authority, is incapable of being removed from his office does not render the State incompatible with the representative form of government. Although his tenure is not limited by any fixed number of years like that of a president of a republic, he receives sovereignty from popular election, which is the only way in which anthority can be transmitted from one person to another. None can claim to be appointed to Caliphate, by virtue of birth or divine right. The manner in which the Caliph exercises the sovereignty is the best security against popular election inharmoniously blending with monarchical authority. The powers he is possessed of are not inherent in him, nor are they assumed by him of his own will. They are delegated to him by the people for the purpose of enforcing and protecting certain rights which otherwise cannot be adequately safeguarded. He is entitled to none of the privileges and marks of social distinction which differentiate the king from the people. In private life every man is on a footing of perfect equality with him.

One of the most important features of the Islamic State is its potentiality of adapting itself to international conditions. During the 19th century the conception of nationality sought its fulfilment in State, and the developments that arose out of this movement reached their climax in the Great War, which has, by the tremendous havoc it did to the world, rendered an international body to prevent the recurrence of war an imperative It is doubtful whether the League of Nations which to a very limited extent satisfies the necessity of the age on a particular area can achieve the ideal. But there is hardly any system better than the one, contemplated by Islam, which can suit the present age of international outlook. Christianity in the heyday of its power failed to evolve a system,

placing all the Christian States under one organization. Even at present it is impossible to create public opinion on world-wide basis, which should subordinate national interests to international good without associating with the latter something of a religious tinge. The ideal laid down by Islam is the establishment for the whole world of one central organization under the headship of the Caliph, the supreme religious as well as political authority. Each country would be free to pursue its national aims and aspirations and would have complete autonomy in regard to local affairs yet would only be a unit of a larger whole.

The other points relate to the internal conditions of the Islamic State, the most conspicuous among these is its legality and impartiality. No man is punishable or can be lawfully made to suffer in body or goods except for a distinct breach of law proved in the ordinary legal manner by the evidence of two witnesses and none in Islamic State is above law, even the Caliph cannot claim any exemption from the ordinary legal operations.

Finally it must be stated that it is the duty of the State to see that each of its subjects is provided with the bare necessities of life. A general census was undertaken under the earlier Caliphs not for the purpose of making the burden of taxation heavier and of shutting out every possible chance of escape from the clutches of the tax-gatherers, but to ascertain the conditions of the people in order to provide relief wherever it might be necessary. Here lies the decisively democratic conception of Islam. This political institution on account of its novelty and important consequences stands out as one of the most conspicuous landmarks not merely in the Islamic history but in history as a whole.

THE MINARATUL-MASIH AT QADIAN

(BY MR. MASUDUL HASAN TAMANNA

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Just from the centre of the sacred house of God, the Masjid-i-Aqsa at Qadian the *Minaratul-Masih* rears its lofty heights to the sky, and stands as an open challenge of Islam to the other religions of the world.

To probe into the mysteries of the universe, to know something about the unknown has always been a great desire and a passion with Man. The vast atmosphere extending to unmeasurable heights, the blue conclave of the sky, seemingly barring the human vision has always taxed human brain. A sense of something incomprehensible and unintelligible beyond the visible has always duped human imagination. The ancients seemed to be bent on reaching the Heavens and they built a Tower at Babel for this purpose. Xelhula, one of the seven giants rescued from the Deluge built the great pyramid of Cholula in central America to storm the heaven. These ancient towers have crumbled to decay and over their ruins the moralists moralise over the Vanity of Human Wishes, and the archaeologists trace the history of the past.

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The Minar at Qadian is not like those ancient towers built in defiance to the Almighty, but it is a monument of the complete resignation and submission of man to his Creator. The tower of Babel fell and caused the confusion of tongues among its builders; the pyramid of Xelhula was consumed by a huge lightning but the angels guard the tower of Masih at Qadian.

Such phenomena as telepathy, television, clairvoyance, clairandience, crystal-gazing, mental-pictures, trance-speech

have shown the possibility of soul communicating with soul. If the wireless humming above our heads can bring to us the broad-cast messages of the distant corners of the world, if human-speech can be preserved in the atmosphere, if the songs of the songsters of the world ean be crystallised in gramophone records, then surely the word of God can also be locked in some human heart. The *Minaratul-Masih* trumpets forth to the world the possibility of a man communicating with God.

"God is here,
T's the dumb who cannot hear."

The tower is the symbol of a wireless station from where as it were, the broad-cast messages can be sent to, and received from God.

The ancient tower-builders had the idea of reaching God by physical steps, while the designer of the tower at Qadian had the conception of reaching God by spiritual steps. Thus the tower designer of Babel and the tower-designer of Qadian, when painted on the canvas of human history, boldly stand out, the one as an awful and gross failure, and the other as a marvellous and tremendous success.

Man, though finite, has longings for the Infinite. By instinct he is driven to worship a Higher Power. The Higher Power Whose abode is the Higher Heavens must be worshipped from a high altitude, thus thought and reasoned Man. Out of this desire of worshipping the Power on High, on high altitudes arose the necessity of erecting towers. The saint in India took to the heights of the Himalayas, and the monk in Euorpe to the snows of the Appenines. The Persians had raised platforms on small towers from where they worshipped their God. The pyramids of Egypt, the cathedrals in the West, and the high pagodas in the East serve the same religious purpose. The Muslims were also great tower-designers of the medieval times. Ibn Walid built a minar

for the mosque at Damascus and Ibn Talun built a tower for the mosque at Cairo. The Alhambra tower at Granada (Spain) and Giralda tower at Seville are also the finest specimen of Saracenic architecture.

The foundation stone of the *Minaratul-Masih* was laid on Friday, the 13th of March 1903, by Hazrat Mirza Ghulam Ahmad, the Promised Messiah. The aim was the fulfilment of the prophecy that the Promised Messiah would be the master of a tower. The Minar was anyhow not completed during the regime of the Promised Messiah, and was only completed in 1917, during the Khilafat of the present Khalifa, Hazrat Mirza Bashir-ud-din Mahmud Ahmad. The tower is a plain structure, which is imposing in its simplicity. A few verses of the Holy Quran, three marble slabs on which are inscribed the names of the subscribers to the Tower fund, and a conical plate on which the name of the tower is written are indeed the only decorations on the surface of the tower. The lower storey is fluted up to the height of 3 feet. Above the Minar rises as a milk white octagonal structure. At each storey (2nd, 3rd and 4th) an overhanging parapet encircles the tower. The tower is crowned with a bulbous dome. Four gas lamps overhang from the top, and in between chimes a clock. In its polygonal structure, and the absence of colour decoration it resembles the Turkish towers, but it differs from them in the fact that while the Turkish towers taper, it rises uniformly and is a fine specimen of the unity of design. From the architectural point of view the beauty of the tower lies in its rigid simplicity. While the profuseness of decoration, and the richness of ornamentation has detracted a good deal from the greatness of design of the great pagoda at Tanjore, the very absence of it has added to the general 'get-up' and design of the Qadian tower. The tower rises as an austere Muslim saint whose wealth is not of this world—physical but of the next world—spiritual.

Early in the morning when the Muezzin calls the faithful to prayers from the heights of the tower at Qadian

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one feels the spirituality of the moment. The sweet notes of *Allah-o-Akbar* vibrate in the atmosphere, they strike responsive chords in the hearts of the people ; and even the particles of the universe begin to beat in tune to the vibrations of the *Azan*. The whole atmosphere becomes spiritual. Universe stands still; there is a cessation of the functioning of the universal forces, the elements contemplate in perfect calm—Here is a moment when the two worlds meet ..... The clear, silver-toned, ringing voice of the Muezzin pervades the entire atmosphere and we cannot refrain from saying with the poet :—

"Sweet. Musician! once again
Allay the throes of mental pain.
And pour a sweet melodious rain
Allah-o-Akbar once again"

[The Writer—*Muslim Outlook*]

In the industrialized towns of the West, the metropolis towns of London or New York, the towering chimneys are responsible for poisoning the atmosphere with the particles of coal smoke, poisonous, gases, etc., while the Minar at Qadian is credited with saturating the atmosphere with spirituality. "It is the spiritual atmosphere which one feels at Qadian, an atmosphere quite different from the material world outside", thus writes Friedrich Wagner in the May Number of the *Review of Religions*.

The Tower of Victory at Chitor is a monument of the Rana's victory over the Muslim armies ; the Qutub Minar at Delhi is a monument of the historic victory of Shahab-ud-Din Ghori over the Rajput confederacy under Prithi Raj at the second battle of Tarain, but the tower at Qadian is a monument of the tremendous and colossal victory of virtue over evil. The tide of the onslaught of materialism is stemmed, the disruptive forces of evil are disbanded; the devitalizing forces that had stifled the conscience of the people and jeopardised the being of the nation, have been resuscitated and rejuvenated; the people rotting in the quagmire of sin

are uplifted, the persons stagnating in the Slough of Despond are shown the higher uplands of Hope. The tower at Qadian towers as a tower of Hope and Victory.

As the Cape of Storms in Africa really turned out to be a cape of Good-Hope, and offered the hope of finding a route to the Kingdom of India; similarly the tower of Faith at Qadian, though seemingly stormed by the hostile and adverse criticisms of the alien parties, is in reality the Tower of Hope and offers the message of Hope of finding a route to the Kingdom of God.

The Qutub Minar at Delhi is a relic of the past; the Qadian Minar is a message-bearer of the future. The tower at Delhi broods over the destiny of Man, and sighs over the fall of many a mighty empire; the tower at Qadian delivers the message of hope that a higher destiny is ordained for man, and that the time for the establishment of a mighty empire is near. Under the very shadow of the Qutab Minar the towns of Ferozabad, Tughlakabad, Shahjehanabad have fallen to decay, while under the shadow of the *Minaratul-Masih* at Qadian is undergoing a complete metamorphosis, developing from a petty hamlet of a few mud-built houses to a town of bungalows and palatial buildings. The Qutub Minar denoted the plantation of Islam in the soils of India, the Minar at Qadian speaks of the propagation of Islam to the four corners of the world. The Qutub Minar signifies the invincibility of Ghori's arms, the *Minaratul-Masih* denotes the supermacy of the Messiah's soul force. The Minar at Qadian speaks of the inauguration of a new era of peace and love, an epoch of the reclamation of the corrupted and corroded conscience, of an age of the stabilization of Home, and a period of the spiritual uplift of man.

From the leaning Tower of Pisa Galileo measured the acceleration of speed of the falling bodies, due to the attraction of the earth; from the Tower of Qadian the Promised Messiah measured the degrees of the spiritual attainment of man due to attraction for God.

Literally minar means a place of light and the origin is traced to Pharoah who built a light-house at Alexandria. When the sea is foaming and frothing and the horizon is wrapped in dark fleecy clouds, the only hope of the tempest-lost ship is the distant light of the lighthouse. When a man is beset with the worries and anxieties of the world, when temptations have over-ruled him, when his conscience is corroded, when he groans under the heavy burden of sin, when the world offers him no hope, no promise, no consolation, when the whole universe is dark before him, and no way can be found out of the impasse, the tower at Qadian, symbolic of spiritual light, lits the dark path of the sinner and guides him to the shore. This is the parable of the Tower, which like the parable of the Pilgrim's Progress is only intelligible to those, who are not led by mere superficialities, but penetrate into the real meaning of things.

Even physically the tower can also be called a light-house. Throughout the night four gas lamps hanging by the tower continue to spill their radiance and light the whole town, but when we remember that the light is only symbolic of another light which is not of this world, but of the next which is not seen by physical eyes, but perceived by mental vision, only then do we appreciate the real character of the light-house.

It was a happy ingenuity on the part of the present Khalifa to insert a clock in the dome of the tower. When the clock chimes and its echoes reverberate in the atmosphere one feels that Islam is still chronological in character. It has a past, present and future. It has still to endow the static-world picture, with a life and a motion. The latent energies that repose in our hearts are to be developed, co-ordinated, and harnessed to the service of Islam. To quote Dr. Iqbal, "It is my belief that Islam is not a matter of private opinion." It is my faith that Islam is an international force, and the chimings of the clock tower at Qadian clearly prophesy that the time is near when Islam will be the religion of the whole world.

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*NOTES ON THE HOLY QURAN

Introductory remarks with special reference to the verse, *Bismillah-ir-Rahman-ir-Rahim*—II.

But there are other reasons also for inserting the word 'name' between *ba* and Allah.

First, it is meant to show that Allah is so blessed, that even the names that are ascribed to Him become a source of blessing. From the traditions it appears that the Holy Prophet (may peace and the blessings of God be upon him !) used to heal sick men by reciting the names of the Supreme Being. We also learn from tradition that once when the Holy Prophet had himself shaved, he distributed his hair among his companions as something from which blessings might be sought, which shows that things which pertain to blessed beings themselves become blessed. The revelation of Hazrat Mirza Ghulam Ahmad of Qadian, the Promised Messiah which says: "Kings will seek blessings from thy garments" also points to the same conclusion.

That even the names of God are blessed has been mentioned in the Holy Quran, LV, 79, where we read, "Blessed is the name of thy Lord, Master of glory and honour."

Secondly, by adding the word 'name', it has been sought to show that Allah is a hidden Being, and that His

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* Under this heading will continue to appear regularly in every issue of the *Review of Religions* explanatory notes on the Holy Quran. These "notes" will comprise translation and detailed and comprehensive explanation of the Quranic verses, beginning with Sura-tul-Fatihah and will be written by the famous writer and theologian, Maulana Sher Ali, B A., aided and helped by the *dars* of the Quran which the present Head of the Ahmadiyya Community, Hazrat Mirza Bashir-ud-Din Mahmud Ahmad, has been giving from time to time at Qadian. In this way, we hope, by the grace of God, to bring out, in due course, a complete and exhaustive commentary of the Quran.—*Ed. R. R.*

assistance can be sought only through His names, or in other words, He can be known only through His names.

Thirdly, The Surahs are like treasures and treasures are not left unprotected; there are guards set over them. With reference to the Holy Quran, God says:—"None shall touch it but the purified" *i.e.*, only the purified can understand the deep meanings of the Holy Quran: This shows that guards are posted on the Holy Quran. Proof of this is furnished by the fact that whereas the disbelievers read the Holy Book from beginning to end without deriving the least benefit from it, the believers find treasures of knowledge embedded in its words. The reason of this lies in the fact that this divine treasury is guarded by angels. True Muslims can enter this treasury, because they do so with divine permission and by mentioning His name. Disbelievers, however, cannot enter it, because they do not possess the permit of God, and because their motives are not pure. When a believer begins to read the Holy Quran, by mentioning the name of God, he, as it were, says, "I am going to read it with the permission of God," whereupon the angels throw open to him the doors of divine knowledge, and every one gets a share of it according to his capacity, and according to the degree of sincerity and conviction with which he mentions the name of God. But an evil-minded disbeliever does not turn to the Holy Quran in this way, but he approaches it like a thief, therefore the doors of Quranic lore are not opened to him. Thus *Bismillah-ir-Rahman-ir-Rahim* is the key for the whole of the Holy Quran, and this is another reason why it is put in the beginning of each chapter.

Fourthly, the word *name* reminds the reader of the prophecy made in Deut. XVIII, 18, 19 and its fulfilment by means of the Word of God put in the mouth of the Holy Prophet of Islam. That prophecy, after announcing the advent of the Prophet like unto Moses, says:—"And it shall come to pass that whosoever will not hearken unto my

words which He shall speak *in my name*, I will require it of him". This verse shows that the Promised Prophet when reciting the Word of God to the people, will always say, 'I recite this in the name of God'. Hence, in order to draw the attention of the people of the Book to the above prophecy it was necessary that the Word of God should have been introduced with the words '(I recite this) in the name of God'. Thus by the words, '*Bismillah-ir-Rahman-ir-Rahim*, the attention of the People of the Book has been drawn to the fact that it is in fulfilment of prophecy contained in Deut. XVIII, 18, 19 that the Word of God is being recited to them, and that if they did not listen to it, God would require it of them, *i.e.* He would chastise them severely.

This also accounts for the fact that the very first revelation which was received by the Holy Prophet, *viz.*, "Recite then in the name of thy Lord who created" contains the words "name". Again, the words "In the name of God, the Beneficent the Merciful," have been put in the beginning of each chapter, and thus in the beginning of every discourse, the People of the Book have their attention drawn to the prophecy made by Moses in the fifth book of the Pentateuch.

(*f*) The word "Allah" is the name of a Being who is possessed of all the perfect attributes and is free from all defects and faults. In Arabic this word is not applied to any object other than the Supreme Being. The names of God in other languages are also used for other beings and are often used in the plural number and are generally attributive and compound. But Allah is the distinctive name of the Supreme Being which is Singular and Simple, and is never used in the Plural form nor is it ever applied to a being other than God.

Some hold the word 'Allah' to be a derivative and a compound. But this view is wrong; the word is neither a derivative nor a compound.

Those who hold Allah to be a derivative are not agreed as to the word from which it is alleged to be derived. According to some it is derived from *aliha* (worshipped) and was originally *al-iláh*. According to others, it is derived from *waliha* (became confounded) and was originally *al-wiláh* which was changed into *al-iláh*. Some hold it to be derived from *láha yalūhu* (became bright or rose high) ; and others, from *láha-yalūhu* (shone or moved). According to the last mentioned two views, Allah was originally *al-láhun*. But all these views are erroneous, for :—

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1. If it be supposed that Allah was originally الٰہ (*al-iláh*), it means that the movable hemzeh (*i*) has been dropped, without transferring its حرکت (vowel-point) to the previous letter ; but this is not permissible in Arabic.

2. If ال (*al*) in Allah (اللہ) had been an article, then the vocative form of address according to the rules of Arabic Grammar ought to have been یا ایہا اللہ and not یا اللہ, which clearly establishes the fact that ال (*al*) in Allah is not an article, but an integral part of the word. Every masculine noun with the article ال (*al*) prefixed to it invariably takes the word ایہا before it when used in the vocative case, but it is not permissible to put ایہا before اللہ (Allah).

3. The hemzeh of the article ال (*al*) is never pronounced when it is joined to a word going before it, but such is not the case with the hemzeh before اللہ (Allah). For instance, it is invariably pronounced in the vocative form of address یا اللہ (Yā Allah). Similarly, it is pronounced in a form of swearing, as in فاللہ لتفعلن "Then, by Allah, wilt thou indeed do *such a thing*." This is also a clear evidence of the fact that the letters ال in the beginning of the word اللہ (Allah) form a part of the word Allah and do not stand for the article ال (al).

4. The words إله (iláh) and لاه (lahun), whether used with the definite article ال or without it are also applied to others than God, and the idolators called their idols by these names. The word Allah, however, has never been applied by any idolator to any god whatever. This shows that Allah is quite a different word, and is by no means another form of *ilah* or *lahun*.

5. All the other names of God can be used, and are actually used as the qualifying words or attributes of Allah but *Allah* has never been used as an attribute. On the contrary, whenever other attributes of God are used along with Allah, it stands as the qualified word. This is one of the characteristics of a Proper Noun. In fact, it possesses all the characteristics of a Proper Noun, and none of the peculiarities of a non-Proper Noun are to be found in it, which is a conclusive evidence of the fact that Allah is not an attributive word.

Under this head, it will not be out of place to give a quotation from the famous Arabic English Lexicon by Edward William Lane. He says on p. 83 of his Lexicon :—" الله according to the most correct of the opinions respecting it is a proper name, applied to the Being Who exists necessarily by Himself, comprising all the attributes of perfection; the ال being inseparable from it : not derived."

Some Muhammadan writers have expressed the opinion that Allah is an Arabicized form of the Syriac word *Laha*. Strange to say that while Muslims have declared *Allah* to be a word of Syriac origin European critics have not only expressed a contrary view but have substantiated it with cogent reasons. According to them the Arabic word *iláh* is more ancient that the other Semitic names of the diety. Accordingly, when Nastle, the Hebrew scholar, wrote that the

word *elohim* is not derived from *eloh* (the Hebrew pronunciation of *iláh*), but *el*, the other Biblical scholars rejected this view of his on the ground that in that case it would have to be supposed that the Arabic word *iláh* was also derived from *el*, which was not correct. The German scholar, Prof. Noldeke, opposes this view on the same ground. *Vide Encyclopaedia Biblica* under *Name*.

It is the special privilege of the Arabic language to possess a proper name for the Being who is possessed of all the attributes of perfection, and who is the master and creator of the whole world. No other language possesses the proper name of God, but the names given to the Divine Being by other languages are all attributive.

This proves the fitness of the Arabic language to express religious and spiritual truths with greater precision and clearness than any other language and this is one of the reasons why the word of God which was to fulfil the spiritual needs of humanity in the highest degree was revealed in the Arabic language.

(*g*) *Ar-Rahman* is He who shows mercy gratuitously, without regard to actions.

Ar-Rahim is one who shows mercy in response to the actions of man. The former is applicable to God only ; the latter is applied also to a man : the former includes in its objects the believer and the unbeliever ; the latter has the believer only for its peculiar object. Abu Ali Farsi, the great Arabic scholar, says :—

" *Ar-Rahman* is a name which comprehends all kinds of mercy, and is peculiar to God ; while *Ar-Rahim* is used with reference to the believer only. (Fath-ul-Bayān). The Holy Prophet (may peace and the blessings of God be upon him !) is reported by Ibn-i-Mas'ud and Abu Sa'ed Khundri to have said : الرحمن رحمن الدنيا والرحيم رحيم الاخرة

"The attribute of *Ar-Rahman* pertains particularly to this life, while *Ar-Rahim* pertains particularly to the life to come." (Muheet). The favours of God which we enjoy in this life were provided for us before we did anything to deserve them, while the blessings that are in store for us in the life to come will be given us as a reward of our actions. This shows that *Ar-Rahman* is the bestower of those gifts which precede our works, while Ar-Rahim is the giver of those blessings which follow our deeds as their reward.

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Grammatically, *Rahman* being of the measure of فعلان conveys the idea of extensiveness, while *Rahim*, being of the measure of فعيل devotes repetition, depth, and length of time. Thus *Ar-Rahman* expresses an all-pervading mercy, which leaves out nothing while *Ar-Rahim* denotes a mercy which is far-reaching and extends to the life after death.

NOTES AND COMMENTS

Ibn Sa'ud and the Wahabis

The rise of Ibn Saud in Arabia is, indeed, a very interesting phenomenon in world politics. Never since the days of the early Caliphs has Arabia seen so much peace and prosperity as under this strong and sagacious Prince. Unless we know the difficulties that he constantly has to encounter and overcome it is not easy to adequately appraise and realize the political foresight, diplomatic shrewdness and wise statesmanship of Ibn Saud. Arabia has now become open to outside influences and Ibn Saud knows that unless he makes full use of the mechanical inventions that are being made daily, it is not possible for him to keep pace with the world that is advancing with startling rapidity. But the people on whom he, to a very large extent, depends for his power and prestige—the Ikhwan—view all these things with intense dislike and religiously regard their employment as *Shirk* (abomination). The character of a monarch who holds these two uncompromisingly antagonistic elements—the Ikhwan and the newly invented appliances—in proper check does, indeed, deserve a very close study. W. F. Smalley describes the secret of Ibn Saud's power in the *Moslem World* to the following effect :—

> The earlier Sa'ud failed because the fanaticism of his followers had beaten itself powerless through the lack of a properly disciplined body of fighters. Muhammad had a disciplined army but he had lost " his cause ", his war cry, his dynamo of zeal. Abdul Aziz (Ibn Sa'ud) was wise enough to interpret these earlier failures and to bring into play new forces which changed the face of the whole situation. He is not a religious fanatic. He is an exceedingly ambitious statesman who uses other people's religious fanaticism to accomplish his ends. The power of Abdul Aziz grew very slowly until the period of change which began in 1914. At that time he made a wise choice and cast his lot with the side which won the war. Hejaz was captured by his fighters after the close of the war and finally, on December 9th, 1925, Ibn Sa'ud's troops entered Jiddah, where he has been in control ever since. He has struck his own coins, and he has his name on the stamps of his realm. He has a Minister of the Air Forces of Hejaz and Najd, but his only aeroplane was so old and dilapidated that it had not seen the open air for a year before December, 1927. He has permitted automobiles in the country and

even uses one himself when he travels from Mecca to his inland capital. Unfortunately these modern affairs were not mentioned in the Quran (Mr. Smalley is mistaken. All world affairs of unusual significance since the Prophet's time have been mentioned in the Quran, in a manner express or implied—*Ed.*) and Ibn Sa'ud is often put to trouble to explain to his followers that he is not committing *Shirk* when he rides to Mecca in his Franklin. Some roads have been built and in some ways it has been made easier for the pilgrims who desire to visit Mecca than it was in the old days of the Turks or of the *Sherif*. In Ibn Sa'ud there is inextricably bound up the religious and secular organisations. While religion and politics are closely connected in Islam, in Wahabism they are one. There is no political administration, all is religious. Wahabism constitutes a new sect in one respect, and that is its treatment of all other Muslims. They only tolerate them, and where it is possible to do otherwise, they do not do that. On the other hand, the non-Wahabi Muslims have despised the religion of Central Arabia and they do still. Its ignorant fanaticism and its narrow bigotry have made all the better minds of Islam reject it. But they do not reject Ibn Sa'ud himself. He commands the respect of almost everybody. I think no one will deny that the present ruler of Hejaz and Najd is the greatest of all Wahabis, and that he is probably the best ruler that Arabia has known since the days of the first four Caliphs. His position is a critical one. On one side he has a group of fanatical *Ikhwan* and a semi-faithful group of tribes who have to be pampered ; on the other side he has relations with a world power. Will he yield to pressure and break with the world power? Or will he keep in favour with the world power and loose caste at home. If Ibn Sa'ud keeps in power he may yet be able to do Arabia much good.

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Position of Women under the Abbasides

Islam has unjustly been accused of degrading the position of women in society. It has never pleaded guilty to this charge. On the contrary Islam most emphatically maintains that the position and status—social, economic and political—it accorded to woman fourteen hundred years ago is higher than that given to her even in the present twentieth century by the most civilized and advanced country of the West. The low position to which unfortunately woman has been reduced in some Muslim countries is not because the teachings of Islam in regard to women are acted upon in those countries but because they are not. It is not possible for us to enter into a detailed discussion of this very vital and fascinating subject in this brief note. We have already dealt with it fully and completely in the pages of the *Review of Religions* more than once. The reading of a page from the early history of Islam will serve our present purpose. If

it could be proved that in the time of the Holy Prophet or that of his early Successors or in the time of those Muslim monarchs who were morally and spiritually benefited by the company of those persons who had seen the Prophet or his companions, women took an active and effective part in every department of public life and were looked upon as a very respectable and useful section of the Muslim society, Islam's position becomes unassailable, inspite of what its unreasoning and prejudiced detractors and traducers might say. The following description of Muslim life under the Abbaside Caliphs sheds a flood of light on this point.

The late Syed Amir Ali in his *History of the Saracens* says :—

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> Under the early Abbasides the position of women was in no way different from that under the Ommeyades. In fact, the system of absolute seclusion and segregation of the sexes does not seem to have become general until the time of Kádir b'Illâh, who did more to stop the progress of the Muslim world than any other sovereign. In the time of Mansür we hear of two royal princesses (his cousins) going to the Byzantine war clad in mail, in performance of vow taken during the struggle with Merwân. In Rashïd's time, too, we have seen how Arab maidens went to fight on horseback and commanded troops. The mother of Muktadir herself presided at the High Court of Appeal, listened to applications, gave audiences to dignitaries and foreign envoys. Reunions and conversations at the residence of cultured women of rank and position did not cease until the time of Mutawwakil. Under Rashïd and Mâmün we read of ladies holding their own against men in culture and wit, taking part in poetical recitations, and enlivening society by their grace and accomplishments. The empress Zubaida was a gifted woman and an accomplished poetess. She frequently sent poetical epistles to Rashïd, and the letters she addressed to Mámün, after the death of her son, Amin, displays high talent and feeling. Of Burân I have already spoken. Obaidah, the tambourinist (*attamburia*) who lived in the reign of Mämün and Mutasim, is described by the author of the *Kitab-ul-Aghani* as a woman of great beauty, virtue, and talent. She played exquisitely on the instrument from which she derived her title, and also composed.
>
> Fazl the poetess flourished under Mutawwakil, in whose palace she appears to have lived for a while. After her enfranchisement by Mutawwakil she married and lived in Bagdad. Her poetry is considered equal in merit to that of the foremost poets of the time.

The Shaikha Shuhda, who flourished in the sixth century of the Hegira, lectured in Bagdad on history and *belles lettres*, and was renowned for the exellence of her handwriting. One of the most famous lady-jurists was Zainab Umm-ul-Muwyyid, who lived about the beginning of the twelfth century of the Christian era, and the middle of the sixth of the Hegira. She had received from some of the prominent doctors of the age diplomas of competency, and was licensed to teach law.

In the time of Saladin flourished Takieh, daughter of Abu'l Faraj, who lectured on the traditions ; she also was a poetess of eminence.

The pages of Ameer Osáma give a very vivid picture of the high position occupied by women among the Arabs. In the midst of the great turmoil of the eleventh century, when the social and political fabric of Western Asia was almost in a state of dissolution, woman was still, especially at Shaizar, the subject of chivalrous adoration, and of delicate care and attention. Marriage was regarded as a solemn act, the domestic hearth a sanctuary, and the birth of children, especially of sons, a blessing from heaven. To the mother belonged the training of her sons and daughters ; the sons were brought up by her until they passed into the hands of tutors ; the daughters were trained to be virtuous, pure-souled women—the future "mothers of men".

Jewry in the Melting Pot

It is common knowledge that the Jewish people has been as deeply and widely involved in the world changes, social and religious, as any group or nation of mankind. Of the developments which have affected them during the post-war period, and especially during the last ten years, the following, according to the *International Review of Missions* are, perhaps the most important.

First, there has been a growth of anti-Semitism in both Europe and America. Formerly the outbreaks were limited in area and only Rumania and Russia denied human rights to their Jewish inhabitants. To-day many lands have discovered that a 'Jewish question' exists. One qualified observer says: 'Probably not since the days of the Crusaders has anti Semitism been so universal.'

Second must be mentioned the fact of the world-wide emancipation of the Jews, with the consequent disintegration of Judaism. Before the war the majority of Jews who lived in Eastern Europe were denied any real freedom politically and were in bondage to rabbinical tyranny. Now half of the world's Jews have come almost suddenly into vital contact with a life different from their own, while the revolt from orthodox Judaism, already prominent in certain

countries before the war, has advanced with startling rapidity. It is probably not an exaggeration to say that millions of Jews to-day profess no religious convictions whatever. Religiously-minded Jews are deeply distressed by the conditions which they observe, whether it is the religious degeneration of Jews in Eastern Europe or the estimated fact that eighty per cent. of American Jews are religiously adrift.

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Third, along with the decay of orthodoxy has gone a revival of race consciousness. Evidence comes from many quarters that Judaism to multitudes of Jews is more a matter of race than of religion. Possibly the growth of nationalism amongst all the smaller peoples of Europe, resulting from the war, has had its influence upon the Jews. Conversely, the increased racial consciousness of the Jews fans the flame of anti-Semitism, as is seen, for instance in Germany, where the movement of which Herr Hitler is the leader is strongly anti-Semitic. The sense of race consciousness and even of a special Jewish mission to the world, is not the same as Zionism, with which we shall deal separately. It is shown in some lands in a demand for recognition of a separate national Jewish status. Jews throughout the world are conscious of their common existence, they stretch out hands across the seas, and they have a growing conviction of their power and mission in the world, undefined as that mission may be.

Fourth, there has come about a remarkable growth of Jewish influence in the world. In the main it is the natural consequence of the influx of people of high natural ability into countries and into spheres of life from which they were formerly excluded. Their power in finance, in commerce and in industry, in the world of the theatre and cinema, in Science, Philosophy, Medicine, and in Socialism as well as other political activities, is widely realized, and one of the simple explanations of it is to be found in the fact that in almost every country the proportion of Jewish students in the universities is much higher than the Jewish proportion of the total population.

Europe's Debt to Islam

Robert Briffault in his world-renowned book, '*The making of humanity*,' very generously acknowledged the great intellectual debt that Europe owes to Islam. He went so far as to say that European Science owes its very existence to Arab culture. An equally frank and generous acknowledgment has been made by Mr. Winwood Reade, in his famous book, *The Martyrdom of Man*, of the very large contribution that the Muslims, in their time of glory and greatness, made to the world's knowledge and learning. Mr. Reade says :—

The country has been taken from the natives by the Carthagians, from the Carthagians by the Romans, from the Romans by the

Goths, from the Goths by the Arabs and the Moors. It was the first province of the Holy Empire of the Caliphs to shake itself free, and to crown a monarch of its own. The Arabs raised Spain to a height of prosperity which it has never since attained; they covered the land with palaces, mosques, hospitals, and bridges; and with enormous aqueducts which, penetrating the sides of mountains, or sweeping on lofty arches across valleys, rivalled the monuments of ancient Rome. The Arabs imported various tropical fruits and vegetables, the culture of which has departed with them. They grew, prepared, and exported sugar. They discovered new mines of gold and silver, quicksilver and lead. They extensively manufactured silks, cottons, and merino woollen goods, which they despatched to Constantinople by sea, and which were thence diffused through the valley of the Danube over savage Christendom. When Italians began to navigate the Mediterranean, a line of ports was opened to them from Tarragona to Cadiz. The metropolis of this noble country was Cordova. It stood in the midst of a fertile plain washed by water of the Guadalquivir. It was encircled by suburban towns; there were ten miles of lighted streets. The great mosque was one of the wonders of the mediaeval world; its gates embossed with bronze; its myriads of lamps made out of Christian bells; and its thousand columns of variegated marble supporting a roof of richly carved and aromatic wood. At a time when books were so rare in Europe that the man who possessed one often gave it to a church, and placed it on the alter *pro remedio animae suae*, to obtain remission of his sins; at a time when three or four hundred parchment scrolls were considered a magnificient endowment for the richest monastry: when scarcely a priest in England could translate Latin into his mother-tongue; and when even in Italy a monk who had picked up a smattering of mathematics was looked upon as a magician, here was a country in which every child was taught to read and write; in which every town possessed a public library, in which book collecting was a mania; in which cotton and afterwards linen paper was manufactured in enormous quantities; in which ladies earned distinction as poets and grammarians; in which even the blind were often scholars, in which men of science were making chemical experiments; using astrolabes in the observatory; inventing flying machines, studying the astronomy and algebra of Hindostan. When the Goths conquered Spain they were reconquered by the clergy, who established or revived the Roman Law. But to that excellent code they added some special enactments relating to pagans, heretics, and Jews. With nations as with individuals, the child is often the father of the man; intolerance, which ruined the Spain of Philip, was also its vice in the Gothic days. On the other hand, the prosperity of Spain beneath the Arabs was owing to the tolerant spirit of that people. Never was a conquered nation so mercifully treated. The Christians were allowed by the Arab laws

free exercise of their religion. They were employed at court; they held office; they served in the army. The Caliph had a body-guard of twelve thousand men; picked troops, splendidly equipped; and a third of these were Christians. But there were some ecclesiastics who taught their congregations that it was sinful to be tolerated. There were fanatics who, when they heard the cry of muezzin, "There is no god but God, and Muhammad is the messenger of God," would sign the cross upon their foreheads and exclaim in a loud voice, "keep not thou silence, O God, for lo thine enemies make a tumult, and they that hate thee have lifted up the head"; and so they would rush into the mosque, and disturb the public worship, and announce that Muhammad was one of the false prophets whom Christ had foretold. And when such blasphemers were put to death, which often happened on the spot, there was an epidemic of martyr suicide such as that which excited the wonder and disgust of the younger Pliny.

India: The Next Step

The Indian problem is as far away from a solution as ever. For the last three or four years heroic efforts have been made in India and England by both British and Indian statesmen to find out an effective remedy for India's political and social evils. The question as to what form the furture constitution of India should be given has been approached from many different angles of vision and every conceivable avenue has been explored to arrive at a settlement acceptable to both the British and the Indian peoples. The great and noble efforts made in this direction have not been altogether in vain and though it is yet too early to say when we shall reach the end of our difficulties and though every day that dawns adds more confusion to the already hopelessly complex and confused situation, it is very encourging to find that responsible circles in both India and England have not slackened their efforts to satisfactorily solve this seemingly most baffling and intractable problem. Sir Francis Younghusband, whose sanity of views and maturity of experience, perhaps, yield to no one, even in England, has contributed a fairly long article entitled "*India: the Next Step*" to the *Contemporary Review*, July number, which he discusses at some length the manner best suited to approach the Indian mind. We take the following excerpt from that article:—

The old order must be made to change, giving place to new. The top-dog attitude must go. There must be no question of "showing who is the master". Comradeship must be the watchword. The *mot d'ordre* has gone forth from here that there is to be an end of any idea of the permanent dominance of India by the British. The

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new and greater idea of helping Indians to govern themselves has to be inculcated. In the words of Sir Samuel Hoare, "partnership must be made the moving principle and co-operation the basis of every action." From the Viceroy down to the village policeman—from the Governors to the whole Secretariat, to Commissioners, Deputy-Commissioners, Collectors, Assistant Collectors, and Assistant Commissioners—all must be infused with the spirit of co-operation, partnership, comradeship of British and Indian working together with all their hearts and with all their minds and with all their souls to the one great end of setting up responsible self-government in India.

By speeches, by despatches to India, and, in India, by Government resolutions, by instructions to Provincial Governments, by speeches in Durbar, by personal intercourse, by intimate conversations with Indians from the great national leaders down to the humblest villagers, this plain simple idea, and the spirit in which the British Government intend to translate it into action must be brought home to Indians. And British public opinion here must see to it that it is done. Here at home we have so many problems pressing upon us—balancing the Budget, Tariffs, War Debts and Indemnity, Disarmament, the Ottawa Conference, and so on—that we are unable to pay much attention to India. But we did concentrate our thoughts and feelings on India last winter, and did come to a definite decision. And that decision, and the spirit in which it was made, public opinion will expect the Government to have communicated in all its strength and with all its force to India.

That sustained and definite effort be made to inculcate the whole administration in India with the spirit of the British people, and that every member of the administration should din into Indians day in and day out that we have no desire to stand in the way of Swaraj, but want to help them to it at the earliest possible moment, is the first part of my proposal.

The second part is that something should be done to fire the imagination of the Indians. And if they can be stirred by such a clumsy, negative kind of a phrase as "non-co-peration, non-violence, civil disobdience," it ought to be fairly easy to do this. How shall we do it? Can we learn anything from Everest? Here was a definite clean-cut objective, frightfully difficult of attaining, with all kinds of unknown obstacles in the way, yet so alluring that the moment it was held up as an object to strive for, men leaped forward to share in attining it. The young begged to be of the climbing party. Those who were past the age of climbing gave of their experience. Scientific men freely gave of their knowledge. All were thrilled at the enterprise. The efforts to reach the summit were watched by the whole world. Can we find some object to set before the eyes of Indians that will have a like effect upon them? Some object that all will be eager to see attained and the striving towards which will engage the attention and enlist the sympathy of the world?

he Ahmadiyya Movement

: Ahmadiyya Movement was founded by Hazrat Ahmad, the mised Messiah and Mehdi and the expected Messenger of all ons. In the spirit and power of all the earlier prophets he ıe to serve and reinterpret the final and eternal teachings laid vn by God in the Holy Quran. The Movement therefore re-sents the true and real Islam and seeks to uplift humanity and ıblish peace throughout the world. Hazrat Ahmad died in 08, and the present Head of the Movement is his second suc-sor, Hazrat Mirza Bashir-ud-Din Mahmud Ahmad, under whose ection the Movement has established Missions in many parts the world, the following being the addresses of some of them :—

) THE LONDON MOSQUE, 63, Melrose Road,
Southfields, London, S. W. 18, England.

) THE AHMADIYYA MOVEMENT IN ISLAM,
Sufi M. R. Bengalee, M.A.,
56 E, Congress St., Suite 1307,
Chicago, Illinois, U. S. America.

) THE AHMADIYYA MOVEMENT,
Commercial Road, Salt Pond,
Gold Coast, West Africa.

) THE AHMADIYYA MOVEMENT,
Rose Hill, Mauritius.

) THE AHMADIYYA MOVEMENT,
25-27, Alof Street, Okepopo, Lagos,
Nigeria, W. Africa.

) THE AHMADIYYA MOVEMENT,
Box No. 305, G. P. O.
Perth, W. Australia.

) THE CENTRAL (E.A.) AHMADIYYA
MUSLIM ASSOCIATION,
P. O. Box No. 554, Nairobi
(Kenya Colony).

3) MAULVI ABUL 'ATA, Maulvi Fazil,
Sharial Burj, Haifa, Palestine.

9) MAULVI RAHMAT ALI, Oetœsan Ahmadiah,
Defensielijn V/d Bosch, No. 139, Batavia Centrum, Java.

0) MAULVI MOHD. SADIQ, H.A., Oetœsan Ahmadiah,
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